

CUT OFF IN YOUTH

DR. TALMAGE GIVES CONSOLATION TO BEREAVED PARENTS

While He Admits That a Long Life is Pleasant in Some Cases, He Shows That It is Often a Gain to Die Young

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From an unusual standpoint Dr. Talmage offers comfort at the loss of children and this sermon must be a balm for many wounds. His text is Isaiah Ivi, 1, "The righteous is taken away from the evil to come.

We all spend much time in panegyric of longevity. We consider it a great thing to live to be an octogenarian. If any one dies in youth, we say, "What a pity!" Dr. Muhlenberg, in old age, said that the hymn written in early life by his own hand, no more expressed his sentiment when it said: I would not live always.

If one be pleasantly circumstanced, he never wants to go. William Cullen Bryant, the great poet, at 82 years of age, standing in my house in a festal gown, reading "Thanatopsis" without spectacles, was just as anxious to live as when at 18 years of age he wrote that immortal threnody. Cato feared at 80 years of age that he would not live to learn Greek. Monaldesco, at 115 years, whirling the history of his time, feared a collapse. Theophrastus, writing a book at 90 years of age, was anxious to live to complete it. Thurlow Weed at about 80 years of age found life as great a desirability as when he snuffed out his first politician. Albert Barnes, so well prepared for the next world at 70, said he would rather stay here. So it is all the way down. I suppose that the last time that Methuselah was out of doors in a storm he was afraid of losing his feet west of it.

Indeed I sometime ago preached a sermon on the blessing of longevity, but I now promise to preach to you about the blessings of an abbreviated earthly existence. If I were an agnostic, I would say a man is blessed in proportion to the number of years he can stay on terra firma, because after that he falls off the docks, and if he is ever picked up of the depths it is only to be set up in some morgue of the universe to see if anybody will claim him. If I thought God gave a man only last 40 or 50 or 100 years and then he was to go into annihilation, I would say his chief business ought to be to keep alive and even in good weather to be very cautious and to carry an umbrella and take his overcoat and life preservers and bronze armor and weapons of defense lest he fall off into nothingness and obliteration.

But, my friends, you are not agnostics. You believe in immortality and the eternal residence of the righteous in heaven, and therefore I think I may remark that an abbreviated earthly existence is to be desired and is a blessing because it makes one's life work very compact.

Some men go to business at 7 o'clock in the morning and return at 7 in the evening. Others go at 8 o'clock and return at 12. Others go at 10 and return at 4. I have friends who are ten hours a day in business, others who are five hours, others who are one hour. They all do their work well. They do their entire work and then they return. Which position do you think the most desirable? You say, other things being equal, the man who has the shortest time detained in business and who can return home the quickest is the most blessed.

THE QUICKER THE BETTER.

Now, my friends, you carry that good sense into the subject of transference from this world. If a person die in childhood, he gets through with it at 9 o'clock in the morning. If he die at 45 years of age, he gets through his work at 12 o'clock noon. If he die at 70 years of age, he gets through his work at 3 o'clock in the afternoon. If he die at 90, he has to toll all the way on up to 11 o'clock at night. The longer we get through our work the better. The harvest all in barn or barn, the farmer does not sit down in the stubble field; but, shouldering his scythe and taking his plover from under the tree, he makes a straight line for the old homestead. All we want to do is to get our work done, and the quicker the better.

Again, there is a blessing in an abbreviated earthly existence in the fact the moral disaster might come upon the man if he had been longer in this world. I have known a man who had been longer in this world than he had been in the other world, and he had been longer in the other world than he had been in this world. I have known a man who had been longer in this world than he had been in the other world, and he had been longer in the other world than he had been in this world.

There is a wrong theory abroad that if one's youth be right his old age will be right. You might as well say there is nothing wanting for a ship's safety except to get it fully launched on the Atlantic ocean. I have sometimes asked those who were schoolmates or college mates of some great defaulter: "What kind of a boy was he?" "What kind of a young man was he?" and they said: "Why, he was a splendid fellow. I had no idea he could ever go into such an outrage." The fact is the great temptation of life sometimes comes far on in middle life or in old age.

LIFE'S EXPERIENCE. The first time I crossed the Atlantic ocean it was as smooth as a mill pond, and I thought the great captains and the passengers had slithered the ocean. I wrote home an essay for a magazine on "The Smile of the Sea," but I never afterward could have written that thing for before we got home we got a terrible shake up. The first voyage of life may be very smooth, the last may be a rocky voyage. Many who start life in great prosperity do not end it in prosperity.

The great pressure of temptation comes sometimes in that direction: At about 45 years of age a man's nervous system changes, and all of a sudden he must take stimulants to keep himself up until the stimulants keep him down, or a man has been going along for 30 or 40 years in unsuccessful business and here is an opening where by one dishonorable action he can lift himself and lift his family from a flint and embarrassment. He attempts to leap the chasm, and he falls into it.

Then it is in after life that the great temptation of success comes. If a man makes a fortune before 30 years of age, he generally loses it before 40. The solid and the permanent fortunes for

the most part do not come to their climax until in middle or in old age. The most of the bank presidents have white hair. Many of those who have been largely successful have been flung of arrogance or worldliness or dissipation in old age. They may not have lost their integrity, but they may have become so worldly and so selfish under the influence of large success that it is evident to everybody that their success has been a temporal calamity and an eternal damage. Concerning many people, it may be said it seems as if it would have been better if they could have embarked from this life at 20 or 30 years of age.

Do you know the reason why the vast majority of people die before 30? It is because they have not the moral endurance for that which is beyond the 30, and a merciful God will not allow them to be put to the fearful strain.

ON THE DEFENSIVE.

Again there is a blessing in an abbreviated earthly existence in the fact that one is the sooner taken off the defensive. As soon as one is old enough to take care of himself he is safe on his back. Bolts on the doors to keep out the robbers. Fireproof safes to keep off the flames. Life insurance and fire insurance against accident. Receipts less you have to pay a debt twice. Lifeboat against shipwreck. Westinghouse airbrake against railroad collision and hundreds of hands ready to overreach you and take all you have. Defense against cold, defense against heat, defense against world's abuse, defense all the way down to the grave, and even the tomb sometimes is not a sufficient barricade.

If a soldier who has been on guard, shivering and stung with cold, pacing up and down the parapet with shouldered musket, is glad when some one comes to relieve guard and he can go inside the fortress, guard not that man shout for joy who can put down his weapon of earthly defense and go into the king's castle? Who is the more fortunate, the soldier who has to stand guard 12 hours or the man who has to stand guard six hours? We have common sense about everything but religion, common sense about everything but transference from this world.

Again, there is a blessing in an abbreviated earthly existence in the fact that one escapes so many bereavements. The longer we live the more attachments and the more kindred, the more chords to be wounded or rasped or sundered. If a man live on to 70 or 80 years of age, how many graves are cleft at his feet. In that long reach of time father and mother, brother and sisters, children go, grandchildren go, personal friends outside the family circle whom they had loved with a love like that of David and Jonathan. Besides that some men have a natural trepidation about dissolution, and ever and anon during 40 or 50 or 60 years this horror of their dissolution shudders through soul and body. Now, suppose the lad goes at 16 years of age? He escapes 50 funerals, 50 castles, 50 obsequies, 50 awful wrenchings of the heart. It is hard enough for us to bear their departure, but is it not easier for us to bear their departure than for them to stay and bear 50 departures? Shall we not by the grace of God rouse ourselves into a generosity of bereavement but how glad I am that I will never have to go through it? So I reason with myself, and so you will find it helpful to reason with yourselves. David lost his son. Though David was king he lay on the earth mourning and inconsolable for some time. At this distance of time, which do you really think was the one to be congratulated, the short lived child or the long lived father? Had David died as early as that child he would, in the first place, have escaped that pattering bereavement, then he would have escaped the grief of the bereavement of Absalom, his rebellious son, and the pursuit of the Philistines, and the fatigues of his military campaign, and the jealousy of Saul, and the perfidy of Ahithophel, and the curse of Shimei at the destruction of his family at Ziklag, and above all he would have escaped the two great calamities of his life, the great sins of uncleanness and murder. David lived to be of vast use to the church and the world, but so far as his own happiness was concerned does it not seem to you that he would have been better for him to have gone early?

TEMPTATION. Now, this, my friends, explains some things that to you have been inexplicable. It shows you why when God takes little children from a household he is very apt to take the brightest, the most genial, the most sympathetic, the most talented. Why? It is because that kind of nature suffers the most when it does suffer, and is most liable to temptation. God saves the temple by sweeping up from the Carribean, and he put the delicate craft into the first harbor. "Take away from the evil to come."

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del as well as Christian, agree in believing that the earth swings around the sun, and that the sun swings around the center of the universe. One who has studied the earth and studied the heavens knows that God's favorite figure in geometry is a circle. When God put forth his hand to create the universe he did not strike that hand at right angles, but he waved it in a circle and kept on waving in a circle until systems and constellations and galaxies and all worlds took that motion. Our planet swinging around the sun, other planets swinging around other suns, but somewhere a great hub, around which the great wheel of the universe revolves, and that hub is the center of the universe. That is the great metropolis of immensity.

Does not our common sense teach us that in matters of study it is better for us to move out from the center toward the circumference rather than to be on the circumference, where our world now is? We are like those who study the American continent while standing on the Atlantic beach. The way to study the continent is to cross it or go to the heart of it. Our standpoint in this world is defective. We are at the wrong end of the telescope. The best way to study a piece of machinery is not to stand on the doorsteps and try to look in, but to go in with the engineer and take our place right amid the saws and the cylinders. We wear our eyes out and our brains out from the fact that we are studying under such great disadvantage.

Millions of dollars for observatories to study things about the moon, about the sun, about the rings of Saturn, about transits and occultations, and eclipses, simply because our studio, our observatory, is poorly situated. We are down in the cellar trying to study the palace of the universe, while our departed Christian friends have gone up stairs amid the skylights to study. Now, when one can no longer get to the center of things, is it not to be congratulated? Who wants to be always in the freshman class? We study God in this world by the biblical photograph of him, but we all know we can in five minutes of interview with heaven get more accurate facts of him than we can by studying him 50 years through pictures or words. The little child that died last night knows more of God than all Andover, and all Princeton, and all New Brunswick, and all Edinburgh, and all the theological institutes in Christendom. Is it not better to go up to the very headquarters?

AT THE CENTER.

Does not our common sense teach us that it is better to be at the center than to be clear out on the rim of the wheel, holding nervously fast to the tire, lest we be suddenly hurled into light and eternal felicity? Through all kinds of optical instruments trying to peer in through the cracks and the keyholes of heaven—airraid that both doors of the celestial mansion will be swung wide open before our enraptured vision—rushing about among the apothecary shops of this world, wondering if this is good for rheumatism and that is good for neuralgia and something else is good for a bad cough, lest we be suddenly ushered into a land of everlasting health, where the inhabitants never say, "I am sick."

What fools we all are to prefer the circumference to the center. What a dreadful thing it would be if we should be suddenly ushered from this wintry world into the Maytime of the other world, and if our optimism of sin and sorrow should be suddenly broken up by a presentation of an emperor's castle surrounded by parks, with springing fountains and paths up and down which angels of God walk two and two. We are like young men who have seen the old steps of the national picture gallery in London, under umbrella in the rain, afraid to go in amid the Turners and the Titans and the Raphaels. I come to them and say, "Why don't you go inside the gallery?" "Oh," they say, "we don't know whether we can get in." "Yes," they say, "but we have been so long on these cold steps, we are so attached to them, we don't like to leave." "But," I say, "it is so much brighter and more beautiful in the gallery, you had better go in." "No," they say, "we know exactly how it is out here, but we don't know exactly how it is inside."

So we stick to this world as though we preferred cold drizzle to warm habitation, discord to cantata, sackcloth to royal purples, and the most precious piano with four or five of the keys out of tune to an instrument fully attuned as though earth and heaven had exchanged apparel and earth had taken on bridal array and heaven had gone into deep mourning, all its waters stagnant, all its harps broken, all when another day the dry wells all the lawns sloping to the river plowed with graves, with dead angels under the furrow. Oh, I want to break up my own situation, and I want to break up your situation, with the words I tell you if we are ready, and if our work is done, the sooner we go the better, and if there are blessings in longevity I want you to know right well there are also blessings in an abbreviated earthly existence.

FORTUNATE ESCAPES.

If the spirit of this sermon is true, how consoled you ought to feel about members of your family that went early. "Taken from the evil to come," this book says. What a fortunate escape they had. How glad we ought to feel that they will never have to go through the struggles which we have had to go through. They had just time to get their feet set on the cradle and run up on the springtime hills of this world and see how it looked and then they started for a better stopping place. They were like ships that put in at St. Helena, staying there long enough to let passengers go up and see the barracks of Napoleon's captivity, and then hoist sail for the port of their own native land. They only took this world in transitu. It is hard for us, but it is blessed for them.

And if the spirit of this sermon is true, then we ought not to go around sighing and groaning when another year is going, but we ought to go down

on one knee of the milestone and see the letters and thank God that we are 365 miles nearer home. We ought not to go around with morbid feelings about our health or about anticipated demise. We ought to be living not according to that old maxim which I used to hear in my boyhood that you must live as though every day was the last, but must live as though you were to live forever for you will do not be nervous lest you have to move out of a shanty into an Alhambra.

One Christmas day I witnessed something very thrilling. We had just distributed the family presents Christmas morning, when I heard a great cry of distress in the hallway. A child from a neighbor's house came to say her father was dead. It was only three doors off, and I think in two minutes we were there. There lay the old Christian sea captain, his face upturned toward the window as though he had suddenly seen the headlands, and with an illuminated countenance, as though he were just going into harbor. The fact was he had already got through the narrow straits of the Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railroad, and he was just going into harbor.

FAITH IN GOD.

He had often talked to be of the good of God, and especially a time when he was about to enter New York harbor with his ship from Liverpool, and he was suddenly impressed that he ought to put back to sea. Under the protest of the crew and under their very threat he put back to sea, fearing that if he was losing his mind, for it did seem so unreasonable that when they could get into harbor that night they should put back to sea. But they put back to sea, and Captain Pendleton said to his mate, "You call me at 10 o'clock at night." At 12 o'clock at night the captain was aroused and said: "What does this mean? I thought I told you to call me at 10 o'clock, and here it is 12." "Why," said the mate, "I did call you at 10 o'clock, and you got up, looked around the cabin, and went right on the same course for two hours, and then to call you at 12 o'clock." Said the captain: "Is it possible? I have no remembrance of that."

At 12 o'clock the captain went on deck, and through the rift of a cloud the moonlight fell upon the sea and showed him a shipwreck with 100 struggling passengers. He helped them off. Had he been any earlier or any later at that point of the sea he would have been of no service to those drowning souls. On board the captain's vessel they began to band together as to what they should pay for the rescue and what they should pay for the provisions. "Ah," says the captain, "my lads, you can't pay me anything. All I have on board is yours. I feel that the hand of God is having saved you to take any pay." Just like him. He never got any pay except that of his own applauding conscience.

Oh, that the old sea captain's God might be my God, and you might be the stormy seas of this life may have always some one as tenderly to take care of us as the captain took care of the drowning crew and the passengers. And may we come into the harbor with as bright a hope as he had, and if it should be a stormy sea, let us be ready in the morning when the presents are being distributed and we are celebrating the birth of him who came to save our shipwrecked world, all the better, for what grander, brighter Christmas present could we have than heaven?

HOW TO BE BEAUTIFUL.

To be beautiful, you must have pure blood and good health. To do so, purify the blood and build up the health with the best of blood and health. The age of Botanic Blood Balm ("B. B. B.") is the old standard and reliable remedy. It never fails to cure all manner of Blood and Skin diseases, where eminent physicians, and all other known remedies have failed. Send for the book of particulars, to the Blood Balm Co., Atlanta, Ga. Price \$1.00 per large bottle.

POSITIVE PROOF.

A lady friend of mine has for several years been troubled with bumps and pimples on her face and neck, for which she used various cosmetics in order to remove them and beautify and improve her complexion; but these local applications were only temporary, and her skin in worse condition. I recommended an internal preparation—known as Botanic Blood Balm, ("B. B. B.") which I have been using and selling about two years; she used three bottles and all pimples have disappeared, her skin soft and smooth and her general health improved. She expresses herself much gratified, and can recommend it to all who are thus affected. Mrs. S. M. Wilson, Iron Mountain, Texas.

Another Victim of the New York Central Disaster

Cold Springs, N. Y., November 4.—There is little doubt that Felix Baita, of Most, whose body was found on the river here, was a passenger on the New York Central train wrecked at Garrison's October 24th. His watch was stopped at 5:50 o'clock, which was precisely the time the disaster occurred. The total number of victims was twenty-one.

Death of Professor G. F. Holmes

Charlottesville, Va., November 4.—George Frederick Holmes, for forty years a professor in the University of Virginia, died there today at the age of 77 years. Born in Demarara, British Guiana, he was educated in England and at the age of 15 came to America.

POINTED PARAGRAPHS.

Taken altogether, yesterday's elections are full of hope and encouragement for our party.—Richmond Dispatch.

Now that Maj. Handy has started for home, the Barnum & Bailey circus will have a clear field on the other side.—Washington Post.

The Atchison Globe says: "So far, the general prosperity seems to have blessed every one except those who owe bills at this office."

The funeral of Henry George was a striking demonstration of the popular attachment that has grown up in this community towards a man of high purpose, single-mindedness, and devotion to what he conceived to be his duty.—New York Evening Post.

C. F. & Y. V.

Cape Fear and Yadkin Valley Railway

Schedule in Effect October 10th, 1897.

TRAINS LEAVE WILMINGTON.

DAILY. Arrives Fayetteville 11:10 a. m., Sanford 12:30 p. m., Greensboro 3:20 p. m., Walnut Cove 4:40 p. m., Mt. Airy 5:45 p. m. Connects with Southern Railway at Greensboro. Arrives Salisbury 8:50 p. m., Asheboro 12:12 a. m., Knoxville 4:00 a. m., Nashville 1:35 p. m., Charlotte 10:00 p. m., Atlanta 6:10 a. m., Danville 12:00 night, Lynchburg 1:50 p. m., Charlottesville 3:35 a. m., Washington 6:45 a. m., Baltimore 8:00 a. m., Philadelphia 10:15 a. m., New York 12:45 p. m.

TRAINS ARRIVE WILMINGTON.

DAILY. From New York, Philadelphia, Baltimore, Washington, Charlottesville, Lynchburg, Danville, Mt. Airy, Walnut Cove, Greensboro, Nashville, Chattanooga, Knoxville, Asheville, Salisbury, Atlanta, Charlotte and all points North, South and West.

LOCAL FREIGHT TRAIN NO. 8.

Leave Wilmington 2:55 p. m., arrives Fayetteville 9:15 p. m. Passenger Coach attached to this train. Connects at Fayetteville with Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railroad, and he was just going into harbor.

TO ALL POINTS.

NORTH, SOUTH AND SOUTHWEST

Schedule in Effect May 30, 1897.

Train 41—Leaves Wilmington 8:20 p. m., arrives Lumberton 5:25 p. m., Pembroke 5:40 p. m., Maxton 6:12 p. m., Laurinburg 6:25 p. m., Hamlet 6:53 p. m. Connects at Hamlet with train 41 for Charlotte and Atlanta, and with train 402 for Portsmouth, Richmond, Washington and points North.

Train 41—Leaves Portsmouth 9:20 a. m., arrives Weldon 11:41 a. m., Raleigh 3:30 p. m., Sanford 5:03 p. m., Hamlet 6:53 p. m., Wadesboro 8:23 p. m., Monroe 9:12 p. m., Charlotte 10:25 p. m., Athens 3:45 a. m., and Atlanta 6:20 a. m. Connection at Weldon with train from Richmond and all points South, Pullman sleeper, Portsmouth to Nashville, Tenn.

Train 403—Leaves Washington 4:10 p. m., Richmond 8:36 p. m., Portsmouth 9:45 p. m., arrives Weldon 11:10 p. m., Lumberton 2:07 a. m., Sanford 3:35 a. m., Hamlet 5:10 a. m., Rockingham 5:23 a. m., Wadesboro 5:54 a. m., Monroe 6:45 a. m., Charlotte 7:59 a. m., Lincolnton 10:25 a. m., Rutherfordton 12:30 noon, Athens 1:15 p. m., Atlanta 3:50 p. m. Connections at Atlanta for all points South and West. Pullman sleeper, Washington to Atlanta, and Portsmouth to Chester.

Train 38—Leaves Hamlet 8:20 a. m., arrives Laurinburg 8:40 a. m., Maxton 9:05 a. m., Pembroke 9:23 a. m., Lumberton 9:53 a. m., Wilmington 12:35 noon. Connects at Hamlet with trains from Washington, Portsmouth, Charlotte and Atlanta.

Train 402—Leaves Atlanta 1:00 p. m., arrives Athens 3:16 p. m., Monroe 9:30 p. m., leaves Rutherfordton 4:35 p. m., arrives Shelby 5:55 p. m., Lincolnton 6:56 p. m., Charlotte 8:18 p. m., Monroe 9:10 p. m., Wadesboro 10:31 p. m., Rockingham 11:05 p. m., Hamlet 11:20 p. m., Sanford 1:02 a. m., Raleigh 2:16 a. m., Weldon 4:55 a. m., Portsmouth 7:25 a. m., Richmond 8:15 a. m., Washington 12:31 noon. Pullman Sleepers, Atlanta to Washington and Chester to Portsmouth.

Train 404—Leaves Hamlet 7:15 p. m., arrives Gibson 8:10 p. m., returning, leaves Gibson 7:00 a. m., arrives Hamlet 7:50 a. m.

Train 17—Leaves Hamlet 8:40 a. m., arrives Chesler 10:00 a. m., returning, leaves Chesler 5:00 p. m., arrives Hamlet 6:20 p. m.

All trains daily except Nos. 17 and 18. Trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida, etc.

For Tickets, Sleepers, etc., apply to THOS. D. MEARES, Gen'l Agent, Wilmington, N. C.

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NEW YORK, WILMINGTON, N. C. AND GEORGETOWN, S. C. LINES.

Manchester & Western Railroad leave Wilmington 9:30 a. m., 7:55 p. m., arrive Georgetown 12:00 noon, 5:14 p. m., leave Georgetown 7:40 a. m., 3:00 p. m., arrive Wilmington 8:25 a. m., 5:25 p. m. Daily except Sunday.

Trains on C. & D. R. R. leave Florence daily except Sunday 8:55 a. m., arrive Darlington 9:23 a. m., Ch. raw 10:40 a. m., Wadesboro 2:25 p. m. Leave Florence daily except Sunday 8:10 p. m., arrive Darlington 8:40 p. m., Ch. raw 9:55 p. m., Bennettsville 9:25 p. m., Gibson 10:00 p. m. Leave Florence Sunday only 9:30 a. m., arrive Darlington 9:27 a. m., Bennettsville 10:10 a. m.

Leave Gibson daily except Sunday 6:15 a. m., Bennettsville 6:41 a. m., arrive Darlington 7:40 a. m. Leave Harrisville daily except Sunday 6:30 a. m., arrive Darlington 7:15 a. m., Bennettsville 7:45 a. m., arrive Florence 8:15 a. m. Leave Wadesboro daily except Sunday 2:30 p. m., Cheraw 5:15 p. m., Darlington 6:20 p. m., arrive Florence 6:50 p. m. Leave Harrisville Sunday only 7:00 a. m., Darlington 7:45 a. m., arrive Florence 8:10 a. m.

Wilson and Fayetteville Branch leave Wilson 2:06 p. m., 11:16 p. m., arrive Selma 3:00 p. m., Smithfield 3:30 p. m., Dunn 3:50 p. m., Fayetteville 4:40 p. m., 1:14 a. m., Rowland 6:30 p. m., Fayetteville 11:20 a. m., 10:20 p. m., Dunn 12:07 p. m., Smithfield 12:45 p. m., Selma 1:00 p. m., arrive Wilson 1:45 p. m., 12:10 a. m.

Manchester & Augusta Railroad trains leave Sumter 4:40 a. m., Creston 5:32 a. m., arrive Denmark 6:30 a. m. Returning leave Denmark 6:55 p. m., Creston 5:47 p. m., Sumter 6:40 p. m. Daily.

Pregnals Branch train leaves Creston 5:45 a. m., arrives Pregnals 9:15 a. m. Returning leaves Pregnals 10:00 p. m., arrives Creston 3:50 p. m. Daily except Sunday.

Bishopville Branch train leave Elliott 11:10 a. m. and 7:45 p. m., arrive Lucknow 1:00 p. m. and 8:45 p. m., returning leave Lucknow 6:05 a. m. and 2:00 p. m., arrive Elliott 8:25 a. m. and 2:30 p. m. Daily except Sunday.

Daily except Sunday. [Sunday only. H. M. EMERSON, General Passenger Agent. J. R. KENLY, Gen'l Manager. T. M. EMERSON, Traffic Manager.

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